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AN "OLD POND" AND EASTER THOUGHTS

G. de Purucker

The Pathway of Beauty, the Pathway of Peace and Strength, the Pathway of the Great Quiet, is within you—not within the material body, but within the inmost focus of your consciousness. This is the Pathway that the great Sages and Seers of all the ages have taught. Follow that Pathway. It will lead you to the heart of the Sun, the Master and Guide of our Solar System; and later, if you follow it, it will conduct you to a destiny still more sublime. Yet that sublime destiny is only the beginning, only the beginning of something grander; for evolution, growth, expansion of consciousness, go on forever.

In different countries there are different ways of phrasing these things of inner beauty. I listened two nights ago to a speech by a Japanese lecturer, a thoughtful man, a man of kindly heart, one who had already seen somewhat of the Vision Beautiful and who, during the course of his lecture, illustrated one point of his address by an example—a Japanese poem. I will repeat this poem as I heard it; and in this connection please remember that the essence of poetry is visioning. Poetry is not merely the collocation of words; it is not riming. The noblest poetry often is that which has no rime, but which instead appeals powerfully to the intellect and to the heart, because it gives vision. This Japanese poem consisted of three lines only, nine words:

An old pond —

A frog plunging —

A great splash.

The beauty of this little poem lies in the fact that there is in it no meretricious ornament, no wordy decoration; and because of this fact a thought, a picture, vivid, graphic, real, is presented to the minds of the hearers, and then the magic of thought is woven by the minds of the hearers themselves. And each man interprets the beauty of this thought strictly according to his own development of the understanding and of the poetic sense—which means the sense of beauty and consciousness.

Now, what is this 'old pond'? asked the lecturer. It is the spiritual life, he replied, the inner life, the Great Peace, called 'old' because it has existed from eternity. It is the essence of the spiritual world; and it is called 'pond' after the same fashion that made

other mystical thinkers of other ancient peoples speak of 'the waters of space.' And 'a frog plunging'—how graphic in its simplicity! It seems a desecration to color the picture by trying to explain it. The frog plunging into the water where he feels at home is the man yearning to return into his own—to re-enter the spiritual existence where his soul is native. Is not this the very heart of the idea imbodyed in the Easter-Festival? Is it not man rising out of the material and plunging into the spiritual life of his soul? There indeed are the Resurrection and the Life!

The spiritually thoughtful man, yearning to be and to grow and to enter into the Light and the Great Peace, such a one may have his own individual 'Easter' at any time. His 'Easter' comes to him, his 'Resurrection' into the spiritual life comes to him, when he breaks the shell of the personal man with all its weaknesses and cloying desires and enshrouding veils, and casts that shell aside. Not by 'killing' the body—that is not the essential idea—but by becoming at one with the god within, so that the body is no longer a hindrance but a faithful tool with which to carry out in this our sphere of existence the mandates of the inner god.

And the 'Crucifixion'? Its meaning is the resignation, painful to most human beings, of the material personal man and exchanging it for a greater light; and it is called a crucifixion because to the personal man with his limited vision it seems like his own death. We must remember that the inner Christ—or the inner Buddha—is fixed to the cross of material existence; but after the 'crucifixion' there ensues the 'resurrection' of the inner god . . .

You cannot become one with your own inner god until the personal man, who is the becomer, has become at least to a certain extent godlike. You cannot enter into the Great Peace until you yourself have become peaceful. Oh! 'Ressurrect' the god within you, the inner Christ, the inner Buddha, the inner Brahmā—call it by what name you will: that Solar Splendor which is the very core of your being. Be like the frog of the Japanese poet, plunging into the old pond, the ancient pond of your spiritual consciousness. Then you will attain truth, light, peace, love, pity, compassion, strength, discrimination, vision, glory unspeakable . . . May the time soon come for you when the Great Peace, the Boundless Vision, will be yours.

— Extracts from a public lecture given at Eastertime, April 1931, in the Temple, at Point Loma, California

THEOSOPHY GENERALLY STATED

William Quan Judge

[Extracts from the Official Report, World's Parliament of Religions, Chicago, 1893; also published in *Lucifer*, Vol. XIII, Dec. 1893; and since then republished in many theosophical journals and booklets. See, e. g., *Echoes of the Orient*, II, pp. 125-30 (Point Loma Publications). Here, however, we quote only the last four paragraphs. Just for this reading we have introduced a few subheads. Under the above modest title "Theosophy Generally Stated", Mr. Judge gives a magnificent epitome of theosophical teaching, presenting an overview of the philosophy clear and appealing both to new students and, on each re-reading, to older ones, — EDS.]

The Doctrine of Reincarnation

The doctrine of Reincarnation . . . means that man as a thinker, composed of soul, mind, and spirit, occupies body after body in life after life on the earth, which is the scene of his evolution, and where he must, under the very laws of his being, complete that evolution, once it has been begun. In any one life he is known to others as a personality, but in the whole stretch of eternity he is one individual, feeling in himself an identity not dependent on name, form, or recollection.

This doctrine is the very base of Theosophy, for it explains life and nature. It is one aspect of evolution, for as it is re-embodiment in meaning, and as evolution could not go on without re-embodiment, it is evolution itself, as applied to the human soul. But it is also a doctrine believed in at the time given to Jesus and taught in the early ages of Christianity, being now as necessary to that religion as it is to any other to explain texts, to reconcile the justice of God with the rough and merciless aspect of nature and life to most mortals, and to throw a light perceptible by reason on all the problems that vex us in our journey through this world.

The vast and, under any other doctrine, unjust difference between the savage and the civilized man as to both capacity, character, and opportunity, can be understood only through this doctrine, and coming to our own stratum the differences of the same kind may only thus be explained. It vindicates Nature and God, and removes from religion the blot thrown by men who have postulated creeds which paint the Creator as a demon.

Each man's life and character are the outcome of his previous lives and thoughts. Each is his own judge, his own executioner, for it is his own hand that forges the weapon which works for his punishment, and each by his own life reaches reward, rises to heights of knowledge and power for the good of all who may be left behind him. Nothing is left to chance, favor, or partiality, but all is under the governance of law.

The Law of Karma or Justice

Man is a thinker, and by his thoughts he makes the causes for woe or bliss; for his thoughts produce his acts. He is the center for any disturbance of the universal harmony, and to him as the center the disturbance must return so as to bring about equilibrium, for Nature always works towards harmony. Man is always carrying on a series of thoughts, which extend back to the remote past, continually making action and reaction. He is thus responsible for all his thoughts and acts, and in that his complete responsibility is established; his own spirit is the essence of this law and provides forever compensation for every disturbance and adjustment for all effects.

This is the law of Karma or justice, sometimes called the ethical law of causation. It is not foreign to the Christian scriptures, for both Jesus and St. Paul clearly enunciated it. Jesus said we should be judged as we gave judgment and should receive the measure we meted to others. St. Paul said: "Brethren, . . . be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." And that sowing and reaping can only be possible under the doctrines of Karma and Reincarnation.

Of Death and After

But what of death and after? Is heaven a place or is it not? Theosophy teaches, as may be found in all sacred books, that after death the soul reaps a rest. This is from its own nature. It is a thinker, and cannot during life fulfil and carry out all nor even a small part of the myriads of thoughts entertained. Hence, when at death it casts off the body and the astral body, and is released from the passions and desires, its natural forces have immediate sway and it thinks its thoughts out on the soul plane, clothed in a finer body suitable to that existence.

This is called Devachan. It is the very state that has brought about the descriptions of heaven common to all religions, but this doctrine is very clearly put in the Buddhist and Hindu religions. It is a time of rest, because the physical body being absent the consciousness is not in the completer touch with nature which is possible on the material plane.

But it is a real existence, and no more illusionary than earth life; it is where the essence of the thoughts of life that were as high as character permitted, expands and is garnered by the soul and mind. When the force of these thoughts is fully exhausted the soul is drawn back once more to earth, to that environment which is sufficiently like unto itself to give it the proper further evolution. This alternation from state to state goes on until the being rises from repeated experiences above ignorance, and realizes in itself the actual unity of all spiritual beings. Then it passes on to higher and greater steps on the evolutionary road.

No new ethics are presented by Theosophy, as it is held that right ethics are forever the same. But in

the doctrines of Theosophy are to be found the philosophical and reasonable basis for ethics and the natural enforcement of them in practice. Universal Brotherhood is that which will result in doing unto others as you would have them do unto you, and in your loving your neighbor as yourself—declared as right by all teachers in the great religions of the world.

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Thou hast the knowledge now concerning the two Ways. Thy time will come for choice, O thou of eager Soul, when thou hast reached the end and passed the seven Portals. Thy mind is clear. No more art thou entangled in delusive thoughts, for thou hast learned all. Unveiled stands truth and looks thee sternly in the face. She says:

“Sweet are the fruits of Rest and Liberation for the sake of *Self*; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men.”

He who becomes Pratyeka-Buddha makes his obeisance but to his *Self*. The Bodhi-sattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion: “For others’ sake this great reward I yield” — accomplishes the greater Renunciation. A Savior of the world is he.

— H.P.B.: *The Voice of the Silence*

THE MYSTIC PATH

The mystic is one who lives ever in the consciousness of his Divinity. He senses intuitively the divine life in all things. He sees within the outer, which is fleeting and perishable, an Inner which is imperishable and eternal.

The path of the mystic is a secret path, in a sense, and a silent and wonderful path. Yet it is open to all, and is so simple and so near at hand that many who long to tread it yet turn away from it thinking it to be something else.

He in whom the soul is ever active, ever urging to compassionate thought and deed, he is the true mystic, and to him Theosophy is no system of sterile thought but a light, a teacher, a companion, ever calling to compassionate action, ever urging to higher things.

A vow is an action rising like a star high above the level of the common deeds of life. It is a witness that the outer man at that moment realized its union with the inner, and the purpose of its existence, registering a great resolve to become one with the ‘Father in Heaven’. At that moment the radiant Path of Light is seen with the eye of pure vision, the disciple is reborn, the old life is left behind, he enters a new way. For a moment he feels the touch of a guiding hand ever stretched out to him from the inner chamber. For a moment his ear catches the harmonies of the soul.

All this and more is the experience of those who make this vow with their whole hearts; and as they constantly renew it, and constantly renew their endeavor, the harmonies come again and again, and the clear Path is once more beheld. They carry the inspiration into outer life, and energize with it their common duties, high and low; gain from it strength for self-sacrifice, and thus bringing the inner into the outer, pouring forth in deeds that wine of Divine Life of which they have learned to partake, they achieve, little by little, the harmony of perfect life. Each effort carves the path of the next, and in no long time one single moment’s silence will bring forth to the disciple’s aid the strength of his soul.

— Katherine Tingley: extracts from ‘Keynotes on the Path’, *The Wisdom of the Heart*, pp. 66-67

OPPORTUNITY AND CHALLENGE

Reflections on Reading “*The Elder Brother*”*

W. Emmett Small

This is a book that tells of the long period in theosophical history when a one-time cleric in the Church of England, Charles Webster Leadbeater, rose to become the most powerful individual in the Adyar Theosophical Society. It tells of his influence through his psychic ‘revelations’ on the thinking, the behavior, the very destiny of that Society. It is a crushing revealing of fact and of sad and shocking happening. Written by Gregory Tillett of the Department of Religious Studies, University of Sydney, more than a dozen years went to its preparation, and the result is a work of probity and scholarly clarity, supported by copious archival reference and extensive bibliography.

“Read it.” I thought to myself after closing its last intriguing page, that is perhaps all I should say, for the matters presented are of too vital importance for a single voice or only a few voices, to speak out on. So, read it and come to your own conclusion. Reviews in leading newspapers of England and Australia have given deserved credit to the author for his strictly historical stance and non-alignment *pro* or

**The Elder Brother*. A biography of Charles Webster Leadbeater, by Gregory Tillett, Routledge & Kegan Paul, hardcover, xii + 337 pp. Copious Notes and Bibliography, \$24.95.

con relative to the central figure of C. W. Leadbeater; but the most knowledgeable commentary has come from Ted. G. Davy, General Secretary of the Canadian Section of The Theosophical Society. In his review of the book (*The Canadian Theosophist*, Nov.-Dec. 1982) he writes: "*The Elder Brother* should be welcomed by all who are concerned with getting at the truth, even at the risk of shattering beliefs. In writing it, Gregory Tillett has done a great service to the Theosophical Movement. His is a balanced presentation of a difficult and enigmatic subject. This book provides a timely opportunity for a complete reassessment of the early years of the Society, and if this is achieved it will be of benefit to all present and future students of Theosophy." With this summation I thoroughly agree.

What, then, are Leadbeater's contributions to the thought of his time? Mainly, we could say, his psychic 'investigations' on the astral, his so-called patrolling during the wars of the battlefields in his astral body "accompanied by a troop of 'invisible helpers' assisting the recently dead; his reportings of past lives, that ridiculous rollcall of famed celebrities now reincarnating into bodies of his own close associates; his advocacy and tireless plans for the 'Coming', the chosen Vehicle of the Christ; his lavish use of ceremonial, benedictions and hymns; the bruited about among his followers of "possible advancements" and "initiations"; his chatty remarks about the Masters; his 'visits' to Shambhalla; the anthropomorphizing of "the Lord Gautama Buddha", "the Maha Chohan," "The Manu" and "the Bodhissatva". All that is shown to be CWL's bill of fare; that and his sexual teachings and behavior, bordering on black magic, and causing righteous wrath and indignation and eventual loss in membership among his own Society.

Reviewing all this one must sadly ask: Is this Theosophy? One point, perhaps most important of all, is made clear: between HPB and Leadbeater there was no close association as between Teacher and pupil. CWL was not a member of the HPB Lodge in London, nor of her Inner Group. Particularly in that area of theosophical philosophy which explains what happens after death CWL is shown to be "in clear contradiction with Blavatsky and the teachings given in *The Mahatma Letters*." His accounts, Tillett asserts, "derive from his spiritualist period, and represent precisely the sort of after-death state that was given out by Victorian clairvoyants and mediums." As a possible explanation of CWL's clairvoyance, E.L. Gardner's booklet "There is No Religion Higher Than Truth" is referenced, where it is suggested it could be an "unconscious kriyashakti";* and this perhaps is the gentlest and kindest summing up possible.

*"Leadbeater unconsciously created an entire artificial system, based upon his own strongly held views, and, again unconsciously, used his own occult power to visualize this system into a state where it had the appearance of reality, and appeared as an objective reality to him when he viewed it clairvoyantly." (p. 276)

Harshest, and perhaps most percipient, criticism of Leadbeater comes from Alice Leighton Cleather, devoted student of H.P.B.; also from John M. Prentice, an eminent Sydney Theosophist. And in the famous T.H. Martyn Letter, which resulted in a break-away from the Society of the majority of the membership of its largest Lodge, again history speaks for itself.

Reviewing thus what CWL stressed, the conclusion is inevitable that he was driven by the unrestrained use of the imaginative faculty. No one, it would seem to the honest student, but one thoroughly self-deluded could have written and behaved as he did. No one also, but one with skill and energy and drive and determination, and a certain one-pointed dedication — to himself? — could have performed as he did and affected as he did so powerfully the lives of so many others.

And I believe no student can fail to take to heart and ponder the words of HPB writing to the American Convention in Chicago, April 26 and 27, 1891 — only a few days before her death — warning against the allurements of psychism. "Beware," she admonished, "lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities . . . running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction . . ." — Prophetic?

A word must be said about the attitude of the Point Loma TS regarding C. W. Leadbeater. First it should be unequivocally stated that the TS of Point Loma has never had any connection with the so-called Liberal Catholic Church, does not believe it in line with the Original Program of the TS as outlined by HPB and her Teachers, and declares that, though its members undoubtedly are sincere and well-meaning, the whole idea is ill-conceived and a detriment to the aims of the Movement as envisaged by Those whose Messenger HPB was. The pamphlets regarding CWL issued by Joseph H. Fussell, then Secretary of the Society, though carefully stated as not *officially* issued, do frankly represent what might be called the Society's views and those of its Leader. Katherine Tingley felt for the sake of Theosophy, its reputation in the world, that strong protest was demanded against what CWL was giving out as Theosophy but which was *not* the Theosophy of HPB and largely contradictory of it. Dr. Fussell spoke strongly against the sex perversions advocated by CWL — Point Loma decried and censured any such practice or behavior — and his efforts, though by many Theosophists of Adyar considered over-harsh, did bring official questioning by the Australian and Indian authorities. Of even greater importance were the statements showing Leadbeater's complete disregard of HPB's warnings about the misuse of psychic powers and his misunderstanding or misrepresentation of the teachings.

Historically, too, we should add that after Katherine Tingley's death and the beginning of the leadership at Point Loma under Dr. G. de Purucker, no official public criticism was spoken of CWL or Annie Besant or any other Theosophical Society or Group. The stand for pure Theosophy had been taken and would never be departed from. It was now felt that the passage of healing time would reveal the mistakes of the past. Renewed emphasis was given to the study of HPB and *The Secret Doctrine*, to reassert the validity of the Original Program of the Society, and to set an example of this in practice. As a constructive far-seeing step towards the future, GdeP started what became known as the Fraternization Movement among Theosophists. That was over fifty years ago. The effort was towards "a reunification of all genuine Theosophical hearts into one spiritual brotherhood, with the teachings of the Masters, as originally coming through H.P.B., as the foundation-stones of that Temple of Wisdom which I hope to see builded . . . What we all want is truth. Let us therefore find that truth and follow it, which we can do in the grand original Theosophical teachings of H.P.B.; and let us remember that it was H.P.B. who collected together the first members of the Theosophical Society and gave to them the key in the majestic doctrines of the Ancient Wisdom-Religion which she elaborated in her later years among us." (Readers are referred to *Messages to Conventions*, published in 1943, which tells the story of this important theosophical effort.)

As a physician regards his patient, not blaming or even admonishing, but only with thought for what is wisest for improvement and recovery, so must we regard the Theosophical movement today. We are grateful to Gregory Tillett for the work he has done in writing this book. What he has written, as he says, is neither a hagiography nor an exposé, but "an account of the life of a remarkable man who achieved both notoriety and fame, ardent disciples and dedicated enemies." It gives opportunity for the sincere Theosophist to re-view the past — and to come to perhaps new and honest conclusions. One reads the book with enormous pity, aye with compassion — it is long too late for anger — and yet with hope, hope that today we *all* may learn, with new-directed energy so that historic mistakes will not be repeated; hope, above all, that the beloved Movement shall be cleansed as far as possible and as soon as possible from the lingering attitudes, "loyalties" if you wish, of former misdirection, united in a determination, surely shared by all dedicated Theosophists, to move ahead in trust and confidence doing the work we know in our hearts is for the welfare of humanity.

It is not helpful to bash at personalities or to attack in any way those with whom — even based on principle — we cannot agree. But we can state facts and let those facts instruct. We can appeal and we can thus challenge. That much is our duty. And in the

publication of this book we, the whole Theosophical Movement, are given opportunity to see if we have truly learned from history, to see perhaps if we can be wholly honest with ourselves. That holds for every one of us — for those who have looked to CWL for vision and inspiration, and those who have clearly seen in his performance that which brought nearly irreparable disaster.

Thus basically we judge only ourselves. The greatest quality of a chela, we may suggest, is honesty: honesty to THAT which is recognized as Highest within himself. If the viewer of theosophical history can pass that test, we have, perhaps, a chance to go ahead and find the needed means to heal and make whole the great Movement. The opportunity is here before us. The challenge is clear. The choice is ours.

The Dream That Never Dies



*Boris de Zirkoff
Speaks Out On Theosophy*

In this volume readers will find — as the cover of Boris de Zirkoff's magazine *Theosophia* for so many years declared — a Living Philosophy for Humanity.

THE DREAM THAT NEVER DIES: Boris de Zirkoff Speaks Out on Theosophy, compiled and edited by W. Emmett Small, illustrated, 242 pp., Lexitone — \$11.50. (Deluxe limited edition, padded cover \$25.00)

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into Solitude and our Kingdom of Silence once more.....
 We have offered to examine the primordial strata of
 man's being, his basic nature and lay bare the won-
 derful complications of his inner Self—something
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 in its ultimate expression—and demonstrate it scien-
 tifically. It matters not to them, if the excavations be
 so deep, the rocks so rough and sharp, that in diving
 into that, to them, fathomless Ocean, most of us pe-
 risk in the dangerous Exploration; for it is we who
 were the divers and ^{the} pioneers and the men of Science
 have but to reap what we have sown. It is our
 mission to plunge and bring the pearls of Truth
 to the surface, theirs to clean and set them into
 Scientific jewels. And, if they refuse to touch the
 ill-shaped, oyster shell, insisting that there is no cas-
 suret be any precious pearl inside it, then shall we
 once more wash our hands of any responsibility
 before Mankind. For countless generations hath
 the adept builded a fane of imperishable rocks, a
 giant's Tower of Infinite Thought, wherein the Titan
 dwelt, and will yet, if need be, dwell alone; emerging
 from it but at the end of Every cycle, to invite the
 elect of mankind to cooperate with him and help in
 his turn enlighten superstitious man. And we will
 go on in that periodical work of ours; we will not
 allow ourselves to be baffled in our philanthropic at-
 tempts until that day when the foundations of a
 new continent of thought are so firmly built that
 no amount of opposites and ignorant malice, guided
 by the return of the Shadow will be found to prevail

But until that day of final triumph some one has
to be sacrificed — ~~that~~ we accept but voluntary victims.
The ungrateful task did lay her low and desolate in
the mist of misery, misapprehension, and isolation;
but she will have her reward in the hereafter, for
we never were ungrateful... As regards the 2^d Sept.
— not one of my kind, good friend, but hundreds far
higher — you might have closed your book with two
times of Tennyson's "Wakeful Dreamer" — You knew
him not — "How could ye know him? He were yet within
The narrower circle; he had well-nigh reached
The last, which, with a region of white flame,
Pure without heat, into a larger air
Upburning, and an ether of black blue,
Involved and ingirds all other lives...."
I'll close. Remember thee on the 17th of July and

, to you will become the Sublimist of realities.
Farewell.

Sincerely yours

R. P.



NOTE ON REPRODUCTION OF MANUSCRIPT ON THE TWO PREVIOUS PAGES

[As the reproduced manuscript text is in places faint we now give this printed copy. The handwriting is that of the Master K.H., and the letter from which it is extracted is Letter No. IX of *The Mahatma Letters*, pages 38-51, the original manuscripts of which are in the British Museum. (The printed volume, *The Mahatma Letters*, was first published in December of 1923 by Rider & Co., Paternoster Row, London, England). Here are the lines just preceding what is herein reproduced (copied from Second edition, Seventh impression, March 1933): "If, for generations we have 'shut out the world from the Knowledge of our Knowledge', it is on account of its absolute unfitness; and if, notwithstanding proofs given, it still refuses yielding to evidence, then will we at the End of this cycle retire . . ." (then it continues): — EDS.]

into solitude and our kingdom of silence once more We have offered to exhume the primeval strata of man's being, his basic nature, and lay bare the wonderful complications of his inner Self — something never to be achieved by physiology or even psychology in its ultimate expression — and demonstrate it scientifically. It matters not to them, if the excavations be so deep, the rocks so rough and sharp, that in diving into that, to them, fathomless ocean, most of us perish in the dangerous exploration; for it is we who were the divers and the pioneers and the men of science have but to reap where we have sown. It is our mission to plunge and bring the pearls of Truth to the surface; theirs — to clean and set them into scientific jewels. And, if they refuse to touch the ill-shapen, oyster-shell, insisting that there is, nor *cannot* be any precious pearl inside it, then shall we once more wash our hands of any responsibility before human-kind. For countless generations hath the adept builded a fane of imperishable rocks, a giant's Tower of INFINITE THOUGHT, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn enlighten superstitious man. And we will go on in that periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail. But until that day of final triumph someone has to be sacrificed — though we accept but voluntary victims. The ungrateful task did lay her low and desolate in the ruins of misery, misapprehension, and isolation: but she will have her reward in the hereafter for we never were ungrateful. As regards the Adept — *not one of my kind*, good friend, but far higher — you might have closed your book with those lines of Tennyson's 'Wakeful Dreamer' — you knew him not —

'How could ye know him? Ye were yet within
The narrower circle; he had well nigh reached
The last, which, with a region of white flame,
Pure without heat, into a larger air
Up-burning, and an ether of black blue,
Invests and ingirds all other lives . . . '

I'll close. Remember then on the 17th of July and, to you will become the sublimest of realities. Farewell.

Sincerely yours,
K. H.

AND WE QUOTE . . .

The Only Palliative in Kali Yuga, the Iron Age

The Western Aryans had, every nation and tribe, like their Eastern brethren of the Fifth Race, their Golden and their Iron ages, their period of comparative irresponsibility, or the Satya age of purity, while now, several of them have reached their Iron Age, the *Kali Yuga*, an age BLACK WITH HORRORS. — H.P. Blavatsky: *The Secret Doctrine*, I, 645

This state will last till man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of matter; until we begin acting from *within*, instead of ever following impulses from *without*; namely, those produced by our physical senses and gross selfish body. Until then the only palliative to the evils of life is union and harmony — a Brotherhood IN ACTU, and *altruism* not simply in name. — H.P. Blavatsky: *The Secret Doctrine*, I, 644

Reincarnation in France

An excellent French-language paperback of 252 pages, titled *La Reincarnation — des preuves aux certitudes* (Reincarnation — from proofs to certitudes), by Jean Louis Siemons, has lately made its appearance in Paris bookstores. (Publisher: Editions Retz, 2 rue du Roule — 75001 Paris, 69 francs.) Pointing to the growing interest in the subject as evidenced by recent books, and by talks and seminars in France, England and America, Mr. Siemons calls reincarnation "the order of the day." Its seven Chapters and conclusion cover a wide range of subjects related to reincarnation — Soul and Spirit, Karma, Cycles, States after Death, Dreams and Visions, with various versions of the doctrine as found in ancient cultures such as Hinduism, Buddhism, Judaism, and including Christianity. Mr. Siemons traces the thread of belief from ancient India and Egypt, through biblical lands to Pythagoras and Plato, to the Mystery Schools, the Renaissance, and finally to a consideration of the Nag Hammadi scrolls. A chapter is given to present-day theosophical teachings with numerous quotations from *The Secret Doctrine*.

Allan Kardee's teaching, better known in Europe than in America, is examined and evaluated. The later chapters treat of such subjects as memories of past lives (as found in the works of Dr. Ian Stevenson), of hypnotic regression, and of what modern thinkers have had to say on the subject of reincarnation. In short, Mr. Siemon's interesting and well-documented book seems to leave no important aspect of the subject unexplored. — 'On the Lookout', *Theosophy*, October 1982.

Choice

And then we shall unwillingly return
Back to this meadow of calamity,
This uncongenial place, this human life;
And in our individual human state
Go through the sad probation all again,
To see if we will poise our life at last,
To see if we will now at last be true
To our own only true deep-buried selves,
Being one with which we are one with the whole world;
Or whether we will once more fall away
Into some bondage of the flesh or mind,
Some slough of sense, or some fantastic maze
Forg'd by the imperious lonely Thinking-Power.

— Matthew Arnold, from *Empedocles on Etna*

BOOK REVIEWS

H.P. Blavatsky Collected Writings, Volume XIII, 1890-1891, Theosophical Publishing House, Wheaton, Illinois, 598 pp., Illustr., Bibliography, Index, \$16.50.

This is the first of the two 'posthumous' volumes of BCW which were nearing completion when the editor, Boris de Zirkoff, died on March 4, 1981. There is another to come. And in these two volumes we have the triumphant finish to a dedicated task well done. They are Boris' last gifts to us and to a world which in due time will recognize his scholarship. And we are indebted now also to Boris' friends Dara Eklund and Richard Robb for completing those necessary labors which will see the final volumes through the press.

Volume XIII ranges hither and thither, in particular touching deeply on HPB's pungent hints and comments on the *Pistis Sophia*, the Tower of Babel, and the false idealism of her day in religion, science, and philosophy. It contains also the Letter to the Fifth Annual Convention of the American Section of the Theosophical Society, which has this now well known — but not necessarily listened to! — admonition:

"Your position as the forerunners of the sixth sub-race," wrote HPB, "has its own special perils as well as its special advantages. Psychism, with all its allurements, and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development.

Psychic capacities held perfectly under control, checked and directed by the Manasic principle are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil . . ."

Half of the volume is given to inclusion of HPB's posthumous works, articles and essays she wrote at various times, mostly from *Lucifer*, through October 1896, and others published in *The Theosophist* of recent years. These include "Nebo of Birs-Nimrud", transcribed from a manuscript in HPB's handwriting in the possession of John M. Watkins, publisher and bookseller; "Pagan Symbolism Indestructible — Why?"; "On Cosmic Cycles, Manvantaras, and Rounds"; and unfinished essay on "Spinoza and Western Philosophers." And many more. Those last mentioned are also in HPB's handwriting in the Adyar Archives.

The volume is greatly enhanced by its illustrations, among them of such stalwarts of the Movement of those days: George R.S. Mead, Allen Griffiths, Charles Johnston and Family, Edward B. Rambo, William Quan Judge, George Edward Wright, and others. It also has the last photo of HPB.

To this reviewer, however, a single fragment of six lines, a hasty jotting in HPB's handwriting, on the back of a manuscript — (see Note about this by C. Jinarajadasa, p. 267) — has special meaning. It reads:

" . . . one eternal Truth, and one infinite changeless Spirit of Love, Truth and Wisdom in the Universe, as one Light for all, in which we live and move and have our Being . . . We are all Brothers. Let us then love, help, and mutually defend each other against any Spirit of untruth or deception, 'without distinction of race, creed or colour.' "

Here is the Heart of Theosophy, as of all great world religions, beyond the lure of intellectual challenge and discovery, the spiritual lifeline of the ages. And oh how needed now!

— KATHERINE G. HECK

By The Holy Tetraktys! Symbol and Reality in Man and Universe, by L. Gordon Plummer, Point Loma Publications Study Series No. 9. Published 1982 by Point Loma Publications, Inc., 91 pp., lexitone, \$5.75.

By the Holy Tetraktys! The author explains this strange title as the words used at the opening of the solemn vow taken by the Pythagoreans who knew the deep significances of the ten dots in the form of a triangle:



which is the Tetraktys . . .

Gordon Plummer then proceeds to help us understand some of those significances. He presents, with ideas and drawings: the Tetraktys; the moving circle; and the five regular polyhedra (the solids) of Pythagoras and Nature.

Much of the material in this book is similar to that given in his earlier work, *The Mathematics of the Cosmic Mind* (1966). The present volume is less in scope and seems simplified. Yet the main concepts are adhered to — the patterns of form, and the processes that correlate in mathematics and in observable Nature, indicate the existence of intelligent forces at work in the growth of Man, the Universe, and in the very building of the Cosmos.

It is highly satisfying to one interested in Geometry to watch the figures reveal so much of the Theosophical teachings — under the guidance of Pythagoras and Plummer, so to speak. Whether the reader is geometrically minded or not, he will gain much insight from the diagrams and especially so if he follows the suggestions and draws or constructs the figures as they appear. This helps the understanding, and the DOING awakens the intuition. However, even without that manual endeavor, the chapters reveal worthwhile symbols: “The Moving Circle” (the awakening from Pralaya, the Logoi). — “The Golden Triangles” (Magical properties in Nature). — “Stars and More Stars” (the Sparks of Life). — “The Tetraktys” (where we begin to find beyond the form, the life.)

Then we are taken to the 12- and 20-faced figures, the dodecahedron and the icosahedron, shown enclosing the 8-faced octahedron which bespeaks the Monad expressing Life in an infinite series.

L. Gordon Plummer tells us, “Some knowledge of the Theosophical teaching certainly helps us to find and read at least some portion of the symbolism. Beyond that there is much to be discovered which comes about through an intellectual grasp of the mathematical relationships that exist between them, but also an intuitive grasp — for an atmosphere of reverence surrounds the mind of anyone who delves [digs and digs — D.A.] into the mysteries of the consciousness. This atmosphere is strengthened as we see the keys to understanding are right before our eyes.” (p. 78)

This small volume would be a helpful handbook for students in a Theosophical group to help them with symbolism and to bring a system of the Theosophical concepts and fundamental propositions before the mind's eye.

“. . . the Regular Polyhedra are like windows through which we can look and see the divinity mirrored everywhere. Then we discover it within ourselves. Even more, we come to realize it *is* ourselves.” (p. 81)

I hope the following mundane suggestion is not out of place — it is made just on the chance of help-

ing some student of this work.

L.G.P. tells in the Addendum how to construct the polyhedra with wooden sticks and glue. I found where this was not feasible, one could construct them out of colored drinking straws, tightly knotting the strings passed through the straws. The results are not as firm or accurate as those of wood, but they do present the three-dimensional figures. They help one concentrate and to understand; they make pleasing ornaments to hang up, *and* they are inspiring *Mandalas* — By The Holy Tetraktys!

— Dorothy Armstrong, in *The Canadian Theosophist*,
Nov.-Dec. 1982

ADDITIONS TO “SEARCH & FIND”

Theosophical Reference Index (Following the Blavatsky Tradition) by Elsie Benjamin

These are from the last issue of *Corresponding Fellows Lodge of Theosophists BULLETIN* (No. 414, October - November 1981), and concludes our reporting of these additions in the *Eclectic*. — Eds.

CLOCKS (add) “No timepieces in Devachan” ML 193

CRY ON THE CROSS - TWO a) “Why forsaken”, b) “How thou dost glorify”: correct translations, connection with initiations ET I 69-75

MEMORY (add to first item) “sudden glimpse into silent galleries of one's destiny” ISIS I, 78-9

MUMMIFYING Purpose of in Egypt; and transmigration of life-atoms ET II 609

PRINCIPLES (add) Cosmic or human all equally spiritual. Difference consists in dominant swabhâva each manifests FSO 201

SUNSPOTS (add) every life-atom, whatever class must enter and leave sun at each cycle. FSO 517 fn.

“THE DREAM THAT NEVER DIES”

Comments from Readers

— During my recent visit to Adyar I was amazed at the number who said to me: “You know, I had correspondence with Boris de Zirkoff; I wrote, he answered so gently and kindly; he was so patient, and so helpful.” Well, the words were said to me many times. Among those met at Adyar again, as he too was there on a visit, was Zoltan deAlgya Pap, a truly beautiful person whom Boris admired so much and with whom he had so many contacts when Zoltan was in charge of Archives at Adyar. I hope that not only Boris' friends, but so many others who are

listening to the theosophical message, will purchase this book. Not only does it present Theosophy, the theosophical view on so many matters, the breadth and depth of ideas, concepts, a living wisdom, but gives them both a living and an inspirational nature, and calls us all to the heights of ourselves and the work that can be accomplished through the greater Movement which we call 'Theosophical'. I shall never forget the stirring and deeply moving manner in which Boris spoke those words, "the dream that never dies", in his talk of which that was the title at the 1975 Centenary World Congress in New York. The words themselves reverberate in my very soul, and come to the surface of consciousness whenever I myself speak of the great Theosophia to which we have given ourselves, heart, mind, and hand.

— Joy Mills, Director, Krotona Institute,
School of Theosophy, Ojai, California

What a beautiful volume it is! I feel many T.S. people and individual Theosophists will treasure it for the rest of their lives. The Theosophical World is indebted to you for taking on this task just two years after Boris has passed way. I liked your inclusion of the Roerich letter concerning Point Loma's invitation for joining the community. The articles will be relished one by one . . .

— Dara Eklund, Studio City, California

I received "The Dream That Never Dies" a few days ago and want to congratulate you on a truly magnificent achievement . . . The vast scope of subject material promises a real reading treat for a long time to come. The picture of Boris de Zirkoff is an excellent one, exactly as I remember him from occasions when I had the great privilege of meeting him in the Barborkas' home, and when I heard him speak in Krotona Hall.

The book presents a real challenge to all of us to "keep the link unbroken", and to strive for the eventual unification of all Theosophical Societies into one that is dedicated to the pure teachings given us by H.P.B. and her Masters. The cause of Theosophy is weakened in the eyes of the world by the unfortunate division into several Societies following different personal leaders and becoming involved in various 'isms' that never did belong to H.P.B.'s message to the Western World. Unfortunately it is *people* who spoil things by failing to live up to the high ideals upon which the organization was founded, and allowing personality clashes and personal 'power drives' to obscure the goal that is far greater than any of these personal elements which tend to divide rather than unite. I sincerely hope that this wonderful book will have a tremendous success and bring about a realization of the great need for this unity among all Theosophists everywhere.

— Rosalie Tempest, Aromas, California

ITEMS OF INTEREST

Reprints of original issues of "The Theosophist"

We quote the following from David Reigle, Theosophical Research Center, P. O. Box 192, Ashland, Oregon 97520:

"Volume 2 (1880-1881) of *The Theosophist* is scheduled for reprinting this Spring, to be followed by volumes 3-6. Richard Robb of Wizards Bookshelf has indicated that he will handle the distribution of these volumes of *The Theosophist*. We would appreciate advance knowledge of how many copies are desired by the Theosophical community, so that we may adjust our printing accordingly."

Mr. Reigle adds that he and Karl Alston of the Theosophical Text Committee, Berkeley, California, have decided that their "goals could best be accomplished by joining forces in a central location. Thus we have jointly established printing facilities in Ashland, Oregon." Please note this change, as earlier the *Eclectic* had announced Mr. Reigle's move to Wenatchee, Washington. But the stay there was very brief.

"The Elder Brother" Reviewed

Ted Davy's review in *The Canadian Theosophist*, Nov.-dec. 1982, of Gregory Tillett's biography of C. W. Leadbeater calls for careful reading and attention. His last paragraph reads: ". . . Gregory Tillett deserves our thanks for his efforts in producing the first acceptable biography of Charles Webster Leadbeater. It will be instructive to see its effect. The credibility of the Society will be tested by whether *The Elder Brother* is openly discussed in the Section journals and elsewhere. If it is ignored, or only talked about in whispers, we will all be losers."

Grondslagen der Esoterische Wijsbegeerte

That is in Dutch translation G. de Purucker's *Fundamentals of the Esoteric Philosophy*, and is Part II (Part I was published a year ago), published by Stichting I.S.I.S. (International Study-center for Independent Search for Truth), Blavatskyhuis, The Hague. This volume begins with Chapter XXIV, which covers the following subjects: The Ten Stages of Being According to the Syrian System; Esoteric Method of Teaching; Paradoxes; Intuition. And ends with Chapter XLVIII: The Heart of the Universe. The Way to Peace, Bliss, Understanding, is Within. The Great Quest: Know Thyself. The Whole Secret of Initiation. Our Responsibility. Ethical Values and the Laws of the Universe. Harmony.

Mr. D.J.P.Kok writes that this volume and also the second edition of the Bhagavad-Gita will be available by the end of March.

School of Theosophy

Winter Program at Krotona Institute, School of

Theosophy, included eminent theosophical speakers: Miss Ianthe H. Hoskins, formerly General Secretary of the T.S. in England, and making her first visit to the School (her subject: The Crest Jewel of Wisdom); Dr. John Algeo, Professor English at the University of Georgia, presented a mini-series on "Theosophical Ethics"; Miss Diana Dunningham, of New Zealand, but now resident at Krotona and Assistant Director of the School, spoke on "Parsifal"; and Miss Joy Mills on "The Holy Grail: The Eternal Quest for Truth". Miss Mills, the School's Director, recently returned from a world tour, being guest speaker at the 7th World Congress of the Society in Nairobi, Kenya, and at the 2nd Indo-Pacific Conference in Manila, Philippines. She also gave one of the public lectures at the International Convention at Adyar, India. Seminars at Krotona were also given on "The Voice of the Silence" (John Algeo); Transformation Symbolism in the Chakras (Stephan A. Hoeller); A New Look at Science and Human Values (Catherine Roberts, Henryk Skolimowski, and Renée Weber, Moderator); and, concluding the Winter Term, Theories of Reality in Western Philosophy (Renée Weber, Professor of Philosophy at Rutgers University).

FROM LETTERS RECEIVED

E.A.D., London, England — I pass on what I know of and understand of the great universal Wisdom-Religion to others in my daily life. I realize it is not much. This is because my knowledge and understanding is very limited. Unless I am very much mistaken, though, there can be no valid reason — only feeble excuses — for any Theosophist not to pass on at least some quality or aspect of the Esoteric Philosophy Whatever my lack of theosophical knowledge I am completely confident in Life. Life in all its aspects fascinates me. I know all appearances are just that — appearances, whether for the life-period of a flower or of a planet, star or galaxy, or whatever. But I also know that that which is at the back of all things, though unfathomable to us, gives purpose to everything. While the dirge of those saying it is all without purpose breeds nihilism and suicides, the song of the Theosophist is about purposefulness and acceptance, and promotes life — is Life.

J.H.D., Bilthoven, Holland — Tillett's book *The Elder Brother: a Biography of Charles Webster Leadbeater* proves how right H.P.B. was: "neither books concerning adepts and phenomena, nor the Theosophical Society publications" belong, according to her, to Theosophical literature. (See BCW, XII, 6) Every time I open a new issue of your 'Eclectic' I always find many things, that are interesting for me as for every serious student.

P.v.d.S., The Hague — The Theosophical Information-

Book Center, where I am sitting right now, is definitely fulfilling the needs of young people . . . We are already planning public discussion evenings, trying to bring all those (mostly very lonely) people together so that they might see they are not the only ones in their environment "thinking differently". You see, we are working on it.

W.J.K. The Hague: — Responding to the question (*Eclectic* Sept.-Oct. 1982, "Discussion and Comment"), What do you think of 'the Coming'? I have always wondered why people long so greatly for another great Teacher to come. Great Masters have been 'sent' in the past and have left behind them those perennial teachings about our own human selves and about life which show us the way. But we must listen with our inner voice. If we are open and, so to say, porous to receive from our inner center the spiritual influence that is there, then maybe one day in the far future we will deserve a Great Master. But first we have to do our duty, not only to ourselves but also for others.

L.H. Leslie-Smith — The October 1982 issue of *The Theosophist* (Adyar) reports: "We regret to announce the death of Mr. L.H. Leslie-Smith, a leading member of the English Section. A graduate of Oxford, he was, for thirty-eight years, a distinguished member of the editorial staff of *The Times*. He joined the Theosophical Society in 1931 and subsequently served on the Executive Committee of the English Section and as Chairman of the Theosophical Publishing House, London. He was General Secretary from 1965 to 1969, and a member of the General Council of the Society in that capacity and later as an Additional Member."

May we extend to Mrs. Leslie-Smith our sincere and understanding sympathy.

R.T., Aromas, Calif. — Since more material has been added to your *Eclectic*, for me now replacing *Theosophia*, I find it more priceless than ever. It is a constant source of inspiration. I share deeply in the loss of our mutual and dearly beloved friend Geoffrey Barborka. He will be missed by Theosophists all over the world. His *Secret Doctrine* classes were absolutely fabulous.

J.J.L., Walla Walla, Washington. — Have greatly enjoyed the contents of your publication.

A.R.S., Mill Valley, Calif. — The *Eclectic* is my life-saver. It is a wonderful magazine, and my gratitude for your theosophical efforts grows each year.

CONTRIBUTIONS

For the following contributions to our work received since our January-February report, our most appreciative thanks: Anonymous, \$5000.00; H.F., \$9.09; B.L., \$11.00 C.I., \$10.00; I.R.P., \$3.34; C.T., \$11.50; M.N., \$15.00.